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"To the Poor the Gospel is Preached."

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THE

AMERICAN MISSIONARY.

VOL. XXXIII. JANUARY, 1879. No. 1.

American Missionary Association.

OUR OUTLOOK FOR 1879.

The review of our last year's work has been so recently and so fully given in connection with the annual meeting of the Association, that it is scarcely needful for us to ask our readers to join us in another survey of what has already been accomplished. It is more fitting, as we stand upon the threshold of the new year, to ask what are the signs of the times, and what the demands of the work before us.

There are still dark clouds in the Southern sky. A mere granting of civil and political rights by formal enactment is of small importance unless the rights themselves are honestly allowed and faithfully accepted. The adjustment of alleged wrongs we must leave to politicians if not to statesmen, and to courts of law if not of justice. Our work, obscure and remote as it may seem, is more fundamental and important than that of either Congresses or courts. For by whatever defences the Freedman may or may not be surrounded, the only safeguard of his rights must be in his fitness to exercise and his ability to maintain them. It is for us, through all the changes of the year, to keep steadily to our work. It is not checked because the winter is upon us; nor will it be over when the summer comes. It is not for this year's harvesting alone that we are working; we are subsoiling and so laboring for the permanent reclamation of these vast fields. We believe that more depends upon the moral and intellectual elevation of the Freedmen of our land, not only in regard to their welfare, but in regard to the great questions of which they are only a factor, than upon anything which can be done for them by legislative enactment or military power. We purpose, then, to press on with the school and the church. Intelligence and virtue are the Jachin and Boaz, the two great pillars of the porch of the Temple of American citizenship and liberty. While it rests on anything else, it is uncertain and unsafe.

Our lesser work at home among the Indians and Chinese will demand the same moderate but constant share of our attention as before. Our connection with the six Indian Agencies, through the Interior Department, is not a matter of expense, but mainly of time and care. If we shall be relieved from that, our missionary work will still remain and may be enlarged. And though the immigration of Chinamen has been checked to some degree, and their interest in learning English has been abated by the abuse they have received, the work has been, and is yet, too fruitful of good to be given up.

Our African mission has passed through one year under its new organization, with apparent prosperity and success. We shall need to strengthen its forces before long. We shall want both the men and the means.

There is work enough in our outlook and encouragement to do it. We would remind our readers as well as ourselves, that the year which is most full of sacrifice and service for the Master, is most sure of all to be *A Happy New Year.*

OUR APPEAL FOR 1879.

Our friends are thoroughly informed of the fact that our debt of late has been rapidly diminishing. We are sorry to say that *the same thing is true of our income.* That, too, has been growing less. We learn that this is true, also, of our sister societies. They, also, have noticed a falling off in their revenues. We do not like to make much ado over our troubles; but we have been very frank in acknowledging our mercies, and we owe it to the work, and to those who sustain it, to tell them our perplexities as well.

Our receipts for the last two months have been very inadequate for the work we have in hand. What does this mean to us with this outlook for 1879? Does it signify withdrawal from fields already under cultivation? Already the Executive Committee have had under serious advisement two cases, in which it was necessary either to stop fruitful work at important points or spend a little more money. Retrenchment is easier to talk of than to accomplish. It costs as much sometimes to stop as to go on. A temporary suspension is sometimes more expensive than continuous work. Our teachers are engaged and our buildings are prepared for the year. Shall we stop the whole machinery of a great factory to save the price of the gas which lights it? That would be ruinous economy indeed.

But we do not seriously believe that the friends of the three most needy races on our continent have lost heart, or hope, or means, to carry out the generous plans they have devised. These last months of 1878 have been trying alike to them and to us. Our plea is only this, that, with the new year (if the debt be not by that time altogether a thing of the past), there may be a fresh and final attack upon that enemy of our peace; and more even than this, that there may be a fuller and a steadier flow of the Lord's money into our treasury for the wants of the work of 1879.

We are happy to say that a goodly number of ladies whom we have asked to assume the responsibility of raising a share of $25, towards the payment of our debt, have replied favorably. The following extract from a letter sent us by one who has been abundant in her efforts for the Freedmen, indicates the enthusiasm and thankfulness with which some of the ladies respond:

Your kind letter of November 26th found me watching in the sick room of my brother; but my heart went right up to God in gratitude that I was not forgotten by the officers of the A. M. A., and that they still think I can do something to help on this great work. I have never ceased to be interested in the work in all its length and breadth, and to do what little I can for it. The debt has occupied much of my thought. I have wanted to do something to help pay it beyond the little I could give myself. Now that I can go out under your guardianship, I will be one of two hundred to raise one share ($25), and as much more as I can. I am sure the debt will soon be paid. There should be no lack of funds to carry on this work. It is very strange our *nation* cannot see it and feel it too.

An old and faithful friend from Sag Harbor, N. Y., sends us thirty dollars to make a life member. At the same time he asks us to star the names of his two oldest children, who were among the first of the twenty whom he has thus added to our list. They have gone up higher. He concludes thus:

I was much interested in reading the article in December number, page 387, "Students Want to 'Batch'—Who will Help?" I would like for my $30 to go to assist in building one of those $100 houses. Can't you get some one to add the other $70, and put up one of those dwellings for those scholars who are so anxious to get an education to teach and to preach?

THE LORD'S WORK AND THE LORD'S COMING.

One of our friends, (Rev. T. S. Robie, North Carver, Mass.,) who was at our annual meeting at Taunton, remembering doubtless that the Prophetic Conference was in session during the same days in New York City, puts the two things together thus:

One comes from a meeting like that, through which glimpses are caught of opportunities for work, of openings by the Unseen Hand into spheres of service which stretch out into the future beyond the range of our human vision, with the overwhelming conviction that the Lord isn't just at present to stop the wheels of this world. It is not *like* the Lord to give such problems to His people, which are pressing upon this Christian nation today with such power, and which demand time for their solution, and then to cut the Gordian knot by the sword of His "coming," as if He had met with a tangled question which He himself could not untie. The red, blue and white and black marble, which Divine Providence has brought into this land, tell of a building of God grander than any Persian palace, the foundations of which seem to be just being laid, rather than the completion thereof to be nigh at hand. The vastness of the preparation points to the magnificence of the Lord's dominion in the hearts and over the lives of men.

The Book of God's Providence is as much inspired as the Bible itself. And whoever studies the former as prayerfully as the latter, must labor hard to stifle the feeling that the clock of earth, instead of getting ready to stop, is being wound up to keep good time for a thousand years, as a prelude to that perfect righteousness which shall dwell forever on the new earth and beneath the new heavens.

THE LONDON UNION MISSIONARY CONFERENCE.

The London Union Missionary Conference was held in November. The Congregational churches of America were represented by Dr. Clark of the American Board, and Dr. O. H. White of the Freedmen's Aid Society, of London, who also represented the American Missionary Association, to which the F. A. Society is auxiliary. The last gathering of the kind in England was in 1860, at which one hundred and twenty-six delegates assembled. The sessions were mainly private, the societies represented were chiefly British, and plans were discussed rather than achievements reported. This later meeting was somewhat different in its character. Six hundred delegates were in attendance from various lands and denominations of Christians. It was not so much a conference on methods as a comparison of results. The sessions of the week were apportioned to the work in the various lands. A great mass of information was collected, which will doubtless be more impressive and complete in the volume of proceedings to be published, than it could have been in the hearing.

The character of the meetings may be inferred from the following sketch of the time devoted to the "Dark Continent," in which we are especially interested. We copy from the correspondent of the *Christian Union:* "Two sessions on Tuesday were devoted to Africa and its many tribes. An Irish peer, the Earl of Cavan, presided, and the attendance of delegates and friends was large. Dr. Underhill, of the Baptist Missionary Society, discoursed on the benefits of emancipation, and showed what an important bearing the evangelizing of the negro race must have on the conversion of all West Africa. Sir Fowell Buxton, the son of the great advocate of emancipation forty years ago, described the three schemes now being carried out for planting new missions on the three great lakes of Central Africa. Dr. Stewart, of the Free Church Mission at Livingstonia, on Lake Nyassa, described the principle and the plan of the missionary institution at Lovedale, in the Cape Colony, which he has managed for several years. This is a model institution, with industrial as well as educational and theological departments; and is just the thing which the native tribes of South Africa need for their enlightenment. Dr. Lowe, the Secretary of the Edinburgh Medical Missionary Society, also read an admirable paper on the work, methods and usefulness of medical missions generally. Several of the medical missionaries who have recently gone out to Africa were Dr. Lowe's pupils.

"Among the effective speakers on these African missions were Dr. Waugemann, of Berlin, who described the work of the Berlin Society, especially in the Transvaal; Dr. White, of the Freedmen's Aid Mission; the Rev. E. Schrenck, of Basle, who spoke of work in Ashantee; and the Rev. Dr. Moffat, who told the Conference about his Bechuanas, and of course with his strong gray hair and his eighty-three years of age and sixty-two years of service for Christ, received an ovation at its hands. The noble presence and the stirring words of the grand old man on the African day were a striking feature in the meetings of the Conference."

Such gatherings must help on the cause of Christian comity in missions, as well as broaden the views of all who are engaged in working the field under their hands. It is well to look up sometimes from our own furrow, even if we have to stop ploughing for a little, that we may realize that the field is the world, and that the harvest belongs to one Master.

THE POLITICAL PROGRESS OF THE FREEDMEN.

BY REV. M. E. STRIEBY.

Was it wise to give the ballot to the ex-slaves? The answer that came in the hour it was given, from the Congress that gave it, from the Northern people that sustained it, and from the colored people that enjoyed it, was an emphatic and enthusiastic "Yes!" The answer that came at that hour from the Southern white man was in a suppressed voice, and was an execration hissed out between grinding teeth. Since that hour the voice of the Southern white man has grown firmer, and, as it came up from misgoverned South Carolina and Louisiana, has rounded out into a full-toned "No!" Nay, more, it has been re-echoed from the North, and recently with special emphasis from the lips of one of the purest Christian scholars on the heights of Christian learning in New England. What answer do I give? Unhesitatingly, "Yes!" I say nothing about the mere party reason given either then or since, for I do not write as a partisan. I put the wisdom of the ballot on more substantial grounds.

1. It saved the Freedmen from being again reduced to slavery. Vagrant laws

were passed, which confined them to the plantations on which they had engaged to work, the end of which would have been a serfdom attaching them to the soil. The ballot saved them from this.

2. It gave the Freedmen and the South a free school system—a greater boon than Southern legislation ever gave them before—a boon without which all else would have been well-nigh in vain. That system was modeled after the best patterns at the North, and although it has been somewhat modified and enfeebled in practical operation, is yet a solid corner-stone in the foundation of the new superstructure which the South is rearing.

3. The ballot gave the Freedman a sense of self-respect, and commanded for him the respect of others. To him it was an education and an inspiration. It gave him the standing of a man among men, and prompted him to become worthy of his position. It was a power to him in the early days of his freedom, when he needed every help to sustain him in that freedom; and to-day, though it is held in check and almost useless, yet it is a slumbering giant, and is watched with respectful caution by the whites. For who can tell what such a slumbering power might do if aroused?

At present the black voter is politically conquered. The "white man's government" is established, and it is the purpose of the white man that it shall remain so. This has been easily attained in the States where the white majority is undoubted. In the few States where the blacks are in the majority, the white man is determined to rule, peaceably if he can, forcibly if he must. The Chisholm murder and the Hamburg massacre are but samples of the methods that will be resorted to if the effort is pushed persistently to restore the supremacy of the black man in politics. When we remember how that supremacy in those States was abused, how can we ask the restoration if the abuse must again follow? The problem is difficult. It can be solved only by one formula. The black man must be protected in his political rights, and he must be so enlightened as to use and not abuse those rights. There will be no permanent advantage from a mere partisan triumph of the black man. If achieved, as matters now stand, bayonets will again be needed to sustain it, and will become once more a source of angry discussion at the North and of concentrated bitterness at the South. The experiment may again be necessary; but a far better thing should be speedily, steadily and efficiently pushed forward—the training of the colored voter for an intelligent and responsible manhood and citizenship.

If every colored voter could be accompanied to the polls by a file of soldiers armed with muskets, his ballot would represent the musket and not the man. But if he becomes a property owner, with all the interest in the welfare of the community which property gives; if he is educated and can take an *intelligent* interest in the welfare of the community; and if he acquires a weight of character that challenges respect, he will need no soldiers to guard him to the polls, and his vote will represent the man and not the musket.

When the black man shall reach such a position he conquers caste-prejudice and wipes out the color-line in politics. Color is significant only as it represents condition. Change the condition and the color is of no consequence. With that change the white and black men at the South will divide on politics as white men do at the North, from differing views as to the best measures to promote public weal.

Look on this picture: An armed and organized mob is breaking up a political gathering of the blacks and their friends, and in the background are the

overawed Freedmen retiring from the polls. Look, also, on this picture: A company of United States soldiers are keeping guard over a body of legislators, mostly black, who, with reckless rascality, are squandering the public funds, to the ruin of the State and the disgrace of the nation. Turn not from these pictures with indifference, for they are no fancy sketches; nay, face them, for the history of at least two States of this Union is liable to be a perpetual oscillation between the two. But now look on this picture: A colored man is tilling his land, adorning his home, and gathering around him the refinements of life. Near by is the school-house, where his children, with hundreds of others, are receiving the instruction of skilful teachers, and not far off is the church edifice where that man and his neighbors worship God under the ministration of a well educated and pious minister.

Which picture do we choose, not as a matter of artistic preference, but as the practical model for patriotic work? The only safety is to extend that last picture till it shall cover the whole canvas and blot out the other two. In that way only can a life and death struggle between two irreconcilable forces be avoided.

"THESE MY BRETHREN."

In the Saviour's great "Inasmuch" there is the power of personality. "I was an hungered; I was thirsty; I was naked; I was a stranger; I was sick; I was in prison." It was Christ in the person of these suffering and lowly ones; and service done to them was done to Him. He might well have stopped there. But the marvel of His personal identification with them is in the relationship which He claims between Himself and them—"*these my brethren.*" Oh, the touching condescension to name them by this title! What we do for these humble and desolate ones we are not only doing for our Lord, but for the brethren of our Lord. He takes it as a special favor to Himself. And this service is graduated to the lowest capacity—it is service done to only *one* of the *least* of these. The standard is not that we should serve the mass of these His brethren, but any one of them, according to the measure of our ability, even down to a single act done to one of them in the right spirit and as a revelation of a character in which we delight. Then the obligation runs up to as great a number as our opportunity and our ability may reach.

The intervention of organic efficiency greatly multiplies the duty and the privilege of the individual. The American Missionary Association, as has been potently said, is set for the care of the three despised races in our country. Though the Indian and the Negro and the Chinaman are the objects of prejudice and violence and injustice and hatred on the part of our people, nevertheless Christ speaks of them as among "these my brethren;" and the prayers and the sympathy, and the service and the giving of substance in their behalf He counts as rendered to Him. This organization cannot discharge any one's personal duty, but its instrumentality is offered to all who would use it in the discharge of individual obligation to Christ and to His brethren. Its opportunities belong to all who would use them, and by these a single Christian may reach not only "unto one of the least of these," but unto many.

At the Great Day, when the Master shall surprise you, humble Christian, with a benediction for service rendered to His brethren among these despised ones, and you deprecatingly answer, *when* and *where*, His revealing response may be—*when* you reached them with your prayers and your substance through that Association which offered you its means of operation. And surely all its workers among

these outcast peoples, in the ostracism and opposition and hatred which confront them, may even in this life have their abundant recompense in this, that they are serving those whom the Master owns as "these my brethren."

FIVE TESTS OF AMERICAN CIVILIZATION.

Notes of an Address at the Annual Meeting.

BY PROF. C. D. HARTRANFT, D. D., HARTFORD, CONN.

(1.) The Indians, the Negroes and the Chinese I regard as the divinely appointed agents by which the principles that underlie American civilization are to be finally tested. Every utterance on the Fourth of July, from the Declaration of Independence till this hour, has made the *right of asylum* a pre-eminent feature of American civilization. So whenever a man has been impelled by the dictates of his conscience to leave his native land and seek a foreign shore, that he might not be compelled to live in false alliance with the Church and worship God in a way he did not elect; whenever a man, full of noble impulses, has felt the hopelessness of his life, so far as any ambitious scheme was concerned, or the education of his children—a man feeling the tyranny of continuous labor, without the possibility of accumulation—this man has ever been gladly welcomed to America. So the Puritan, so the Huguenot, so the Dutchman, so the Lutheran—whatever a man's religious training, America has given him hearty greeting. Even the atheist and the infidel have found a refuge under the folds of this flag. America has welcomed them to the shadow of her pines and palmettoes and to her golden Pacific. But what a niggardly right of asylum does she give to the poor Negro, as he is emancipated from his bonds; and to the wretched Indian, whom she shuts up in Western territories; and, most of all, to the poor Chinaman, as he comes from his joss-house, with the instincts of a higher civilization impelling him from the stagnation of centuries to the shores of the Pacific!

It behooves us to inquire whether this precious right of asylum is to be denied to the weaker races; whether we are going to lose this peculiar feature of our nation, that throws its broad land open to the world. Is it not true now, as in the past, that this is a vast sanctuary, and that if a man lays hold of the horns of its altar, there shall be nothing to drag him from his possession of freedom? He stands on holy ground. In the British islands, the races that have appeared in its history have been amalgamated—welded by the mace and the battle-axe. In France, the various tribes and races that, one after another, possessed that land, were woven together, in warp and woof, by fire and blood. In Germany, the Prussians have brought together that great mass of people as one, through bitter and tremendous wars, the echoes of which have scarce died away. America proposes a far different solution. She recognizes the nobility of the characteristics developed by the various races. She wants the African, the Chinaman, the Teuton—all races—to labor side by side; to develop not only her wealth and prosperity, but, most of all, the typical American humanity.

American civilization can better endure the savagery of the Indian, the ignorance and brutality of the Negro, and the semi-civilization of the Chinese, than it can afford to fraternize with a civilization that is impregnated with a spirit of ecclesiasticism, or endure the philosophies of St. Louis or the Internationals. Rather is it for us to overcome these forces that are the outcroppings of centuries of Roman development, as well as those of Indian or Chinese or Negro semi-civilization.

This right of asylum involves another thing—the right of a man to say, "I will leave this land and go to another"—*the right to migrate* if he does not find things subservient to him. We once hailed the Irishman to come and build our railroads. We welcome the German now, as he comes and terraces our mountains and teaches us how to garden. We welcome the Frenchman—we welcome all. But we say, "Lo! poor Indian, go West. East of the Appalachian is too good for you; we want it. Go West; go West. We will give no rest to the soles of your feet." Do we want the Black Hills? Migrate! We will surround you with a cordon of soldiers and a cordon of Government agents, who will eat the life out of you. Keep on, poor ignorant, keep on!

As to the African, there are not a few Americans, even in this day, who think a righteous solution of the African question is to ship them all off to the dark continent. So far as the American Colonization Society keeps in view education and other Christian instrumentalities, I bid them God-speed; but if they desire to send the Negro out of the country, I say, No!—a thousand times, No! Let us solve the problem right here where God has placed them.

And we say to the Chinese, as he comes upon his ship, "Turn your prow back towards the Flowery Kingdom; don't touch our golden West." Is that the spirit that welcomes the Irishman, the German, the Italian, the Frenchman? Why not give as broad an opening to the Chinaman as to the Irishman?

(2.) In the next place, God is testing that principle which is set forth in the preamble of our Constitution—*the right of a man to pursue happiness in such a way as he may elect*, provided he does no wrong to his neighbor. And I opine that although happiness involves the pursuit of higher aims, it begins on the basis of labor. Labor is the essential element of American civilization. If I labor, then I have the right of choice to enter into whatever labor I please. No matter whether I am an adept or not, circumstances will give the verdict. With the right of choice of a man's calling comes the right of competition. Carry it to its extreme, if you please. If there are fifty-two thousand clerks, I have a right to become the fifty-two thousand and first, and starve. Then, after the inherent right of labor follows the right to such property as I may accumulate. What I may produce, that is mine absolutely, and no man can touch it. Here we are brought face to face with this tremendous question between Irish and German labor, and the low-priced labor of either the Negro or the Chinaman. But, American citizens and Christians, if we respect the right of a man to exercise such functions as God has given him in such way as his conscience may dictate, and to choose his own occupation, shall we not defend this right of labor, and the right to pursue happiness as each may elect, and in the face of Communism, defend the right of the Chinese to enter the market and compete with all labor of whatever nationality?

(3.) There is a *third right* or principle put to the test—*that every man is equal before the law*. Whether he be Jew or Gentile, Irishman or German, Negro or Chinaman, he is the equal of all men before God. But what justice can a Chinaman get out of a Hoodlum court? What justice has the Negro got out of a Southern court? To the establishment of that justice we must bend our energies, for it is vital to our institutions that a man before the law is equal with his neighbor. If you have broken the shackles of the Negro, break those of the Indian. If he outrages the law, try him by process of the law and make him amenable, but deal with him as a citizen. I opine that we shall arrive at this, sooner or later. Of course this includes with it the privilege of every one to enter public life, provided he proves his capacity.

(4.) But there is another principle being tested, and that is *the right of education.* It is a settled point in the development of American civilization, that education is essential to the proper discipline of the citizen—some degree, at least, of elementary education. Now when, according to the census of 1870, in the States of Mississippi and Texas, 96 per cent. of the colored people were thoroughly ignorant; and when in another State, 95 per cent. were completely ignorant; in another, 93 per cent.; in two others, 91 per cent.; and in a last one, 90 per cent.; 88 per cent. of the entire colored people of the South being in perfect ignorance;—does it not behoove us to have a law for compulsory education if we hope to have true culture and citizenship? Was our late President far from right when he brought forward this idea? What salvation is there for the Southern States unless universal education shall be carried into effect? As the right to enter into competition is inherent as much as the right of choice in labor, so we regard the right of choice of one's religion. The whole way should be made open for the highest acquisition of intellectual and moral knowledge.

(5.) So, too, our Protestant Christianity is under test. And here we are encountered at once by the fact that Christians still cultivate the caste spirit. If the Jew drew such a subtle line between himself and the Gentile, the white Christian draws a similar line between himself and the black Christian. If the Greek considered himself to be of such high intelligence that he classed all others as barbarians, Christians allow their prejudices to make the same broad distinctions between different classes of humanity, which it was the office of Jesus Christ—blessed be His name!—to obliterate and utterly extinguish. That prejudice, that caste spirit which Christians cultivate in the North to an extent that amounts to social ostracism, must be broken down, if we would maintain Protestant Christianity. Further, this question connects itself with the true *missionary spirit.* The best way to evangelize China is to evangelize the Chinese as they come to the Pacific Coast. The best way to evangelize Africa is to evangelize the African Negro of the South. Over against Protestant Christians in the South and the Chinese on the Pacific is that dark power which has involved the world in hopeless contentions. There stands the Jesuit with his deep, treacherous features, his characterless casuistry, and his sacrifice of all things else to glorify the Church of Rome, no matter what may be the result on his country. That subtle power which permeates our political institutions with such great magnitude and force, stands face to face with Protestanism in the South—with the Negro question, the Chinese question, and the Indian question. If we are to serve Protestant Christianity, we must free ourselves of caste, and learn to love the African and the Chinaman at our doors. It is easy to speak well of the Chinaman away off in China—to have an overflow of sympathy for the poor African away in the dark continent; but it is a very different thing to have sympathy for them in this country. The spirit of the Gospel of Jesus Christ must actuate us and lead us to this.

These, then, are *the five great principles* that underlie American civilization—principles that are being tested by these three races or nationalities. Our professions are large. Let us live up to them in these five great principles. It is Lord Bacon who says that "When hempe is spun, England is done"—meaning that when Henry, Elizabeth, Mary, Philip and Edward had passed away, England would be done. We may say that *if these five principles*—the right of asylum, the right of labor, of political freedom, of education, and free play to Protestant Christianity be done—America is done. God save the State!

And what is the agency—or one agency—by which that may be accomplished?

The American Missionary Association, because it gives us Christian education. Because it brings together the college, the church and the home. And will not your devotion to a pure Christianity, free from the spirit of caste, and filled with the spirit of genuine love, manifest itself by your support of such an Association? May we not gauge your feelings in regard to these five principles by the support you give to such a society? May we not implore you that as you value the rights of property and free government you array yourself solidly against Communism and its ally—Romanism; because these are craftily working together.

Would you behold free Protestant Christianity established in this country? Then give your support to this Association, that these three races may prove us to be a people who love liberty in its deepest significance as liberty in Christ.

RETURN OF REV. FLOYD SNELSON.

Just after the annual meeting we learned that the health of Mrs. Snelson was in such condition as to make her speedy return from the Mendi Mission, West Africa, a probable necessity. Her husband has arrived with herself, their children, and those of Dr. James, whose wife had died abroad. The change of climate and of occupation has already proved of great benefit to her. It is a great disappointment to us all to lose so soon the earnest and discreet service of the head of our Mendi Mission. Whether he will be able to return or not is still an unsettled question. But these experiences are teaching us some valuable lessons. First of them is this,—that we must send no men or women to the West Coast of Africa without submitting them to a severe physical examination, such as is required for enlistment into the army or as a prerequisite to a life insurance policy. For we find that upon those who went from this country in thoroughly sound health, with no weakness from previous disease or tendency to special complaints, the climate has had little or no bad effect; but where there was any such predisposition or impairment of physical vigor, the malarial heats of the West coast have hastened its rapid development. We send no more recruits, then, without medical attestation to their soundness of body, in addition to the testimony we have heretofore required as to their intellectual and spiritual health.

Mr. Snelson brings much valuable information from the field, which we hope to lay before our readers at an early day.

NEWS AND ITEMS FROM THE CHURCHES.

Macon, Ga.—Rev. Stanley E. Lathrop, who was graduated eight years ago from the Chicago Theological Seminary, commenced pastoral work at Macon, December 1st. He writes: "I am quite agreeably surprised with everything thus far. I shall do the best I can for this people, with God's help."

Marietta, Ga.—The school prospers, and, with two other schools, is exerting a marked influence on the people. The Sunday-school and literary society are both doing good work.

Marion, Ala.—Rev. Geo. E. Hill writes: "Our church has received from the Sunday-school at Weymouth, Mass., Colton's large missionary map, and I have had the pleasure of introducing my people to a view of the world—the field of missions. They propose to contribute monthly to the cause. Our Sunday-school is filling up."

MONTGOMERY, ALA.—Rev. Flavel Bascom, D.D., who commenced work for the winter December 1st, writes: "My first impressions are very favorable. My heart is drawn out toward the people, and I expect to enjoy my work for them very much."

SELMA, ALA.—Rev. C. B. Curtis has gone from Burlington, Wis., to the charge of the church here.

SHELBY, ALA.—A Congregational church was organized October 10th, by Rev. G. W. Andrews, of the Theological Department of Talladega College, consisting of twenty-one members (twelve men and nine women). Rev. J. D. Smith, a graduate of Talladega Theological Department, is pastor.

GENERAL NOTES.

The Freedmen.

—Over 3,000 people attended the Agricultural Fair for colored people held at Talladega, Ala., in November, under the auspices of the college. Stock, farm products, cookery, needle and fancy work, flowers and pictures, were brought in for exhibition. Contests were held in athletic sports, and in spelling, declaiming, etc., between students of the different schools. Several hundred white people attended, and showed their interest by acting as judges on the committees with the colored people. The fair was kept entirely free from all the objectionable features which so often mar our State fairs, and indeed was opened with prayer, and, after the addresses and award of premiums, closed with the Doxology.

—Dr. Rust, the Corresponding Secretary of the Freedmen's Aid Society of the M. E. Church, reports that its work during this year "has never been exceeded in any year of its history. It has erected more school edifices, more commodious and commanding; educated more teachers, prepared more ministers, led more souls to Christ, and set in operation more streams of elevating influence, done more and better work for Christ and humanity, than in any like period before." The financial statement for the year ending July 1, 1878, gives its total receipts for the year as $63,403, and its expenditures, mainly for salaries and board of teachers and educational expenses, including $3,000 paid on its debt, at the same. The society has aided in the establishment of five chartered institutions having full collegiate powers, three theological and two medical schools, also chartered, and ten other educational institutions.

—Dr. Ruffner, Superintendent of Public Instruction in Virginia, claims that $850,000 was collected from the people and set apart by law for the support of the common schools, and charges that this, with the interest, has been diverted from its proper use and applied to the ordinary expenses of the State Government.

—A national colored Baptist educational convention was held last summer at Nashville, Tenn. In an address published by them they offer heartfelt thanks to Northern Baptists, who alone have helped them to what educational facilities they have enjoyed. To the Southern white Baptists they are grateful for the "good resolutions" they have passed in favor of the black man. They urge the colored Baptists to support their own publishing house, newspaper, and the educational enterprises of the American Baptist Home Mission Society.

—Public sentiment has almost effaced the color line in Virginia; given political freedom and safety in North Carolina; and created a powerful party of

"Independents" in Georgia; and it will bring South Carolina to her senses in time. Moral forces require more time and patience than physical force.—*Christian Union.*

—Two colored students of Mr. Spurgeon's Pastor's College, Rev. Messrs. Richardson and Johnson, with their wives, have left England as missionaries to Central Africa. They were all freed slaves from this country.

—The Rev. Alfred Saher, English Baptist Missionary at the Cameroons, West Africa, has translated the Bible into the language of the people, and now reports upwards of 2,000 converts.

The Indians.

—Mr. Wheeler writes from Keshena Agency, Wisconsin, of the second successful Agricultural Fair among the Menomonees. About 200 entries of corn and potatoes were made, with other vegetables, grains and grasses in abundance. The displays of woman's work and of live stock were very fine. A ploughing match was held. About $200 was expended in premiums, voted from the tribal funds for that purpose. Advantage was taken of the opportunity for giving instruction in the arts of agriculture, and for exhorting them to keep their children faithfully in the schools. Such gatherings both prove and promote progress.

—Brig. Gen. Pope reports that the late outbreak of the Cheyennes was caused by starvation. He says of the Indians in general: "If they are left with the means to go to war, as is the custom, we simply sleep on a volcano. Unless, therefore, ample, and above all, regular supplies of food can be guaranteed to the Indians, I am compelled, in justice to the Government and the frontier settlers, to ask that more troops be sent to the agencies in the Indian Territory, and that at least two of the posts in Western Kansas be largely reinforced by cavalry. I have also to ask that any Indians sent from the North into this department be disarmed and dismounted before being sent here, so that they can be placed in the same condition as the Indians with whom they are to live."

—Major Mizener reports more in detail:—The causes which led to the leaving of the Northern Cheyennes may be summed up as follows: They were disappointed in the country. Their rations were poor and entirely insufficient. They were home-sick, despondent and disappointed, and were anxious to get back to a country better known to them, and where game was to be had, while here they did not have enough to eat.

—General Sheridan attributes our Indian wars to two classes of causes; the first being the constant encroachment upon the lands of the Indians, sacredly guaranteed to them by treaty, and the constant removal of the tribes to distant reservations, in which they are again troubled by the tide of immigration. He says no other nation in the world would have attempted the reduction of these wild tribes, and occupation of their country, with less than 60,000 or 70,000 men.

—Secretary Schurz affirms that the real cause of Indian wars has been the breaking of treaties. He recites an exhaustive history of Indian wars to show that this has been the case, and that very few of the wars have arisen from the maladministration of agents.

—Gen. Sherman, in his annual report, declares that many of the Indians prefer death to agricultural toil; that to convert them from a nomadic into a pastoral race is the first and fundamental problem; that each tribe must be dealt with ac-

cording to its own nature; that whatever department of the Government is charged with this work, must be intrusted with large discretion to adapt its measures to emergencies. He traces the Indian wars generally to broken promises, insufficient rations and impending starvation.

—Of the joint committee to which the transfer of the Indians to the War Department is referred, the three members of the Senate are from Nebraska, Kentucky and Illinois; of the five members of the House, but one comes from as far East as this. The committee, therefore, represents communities that favor the army. It is understood that the Indians themselves do not desire the change; that the army does not want the responsibility; yet that it will probably be done, unless the President interferes, because the Indian ring desires it, and because the army makes it a point of honor.

The Chinese.

—The First Church in San Francisco, Dr. Stone's, has just opened a new and well-appointed room in the basement for its mission and Chinese Sunday-school. The Petaluma Church has also enlarged its lecture-room for the use of its Chinese school.

—As the Chinese children are not permitted to enter the San Francisco public schools, those who have embraced Christianity are taught in the Union Mission in the old Globe Hotel. The school has two sessions, one of which is conducted by an American lady, the other by Hung Mung Chung, who is a fine Chinese scholar and a man of much dignity and scholarly attainments, said to be a lineal descendant of Confucius. During the past year Hung Mung Chung was baptized and became a member of the Protestant Church for Chinese. He teaches the children the Chinese classics and the maxims and precepts of Confucius. Each session of the school is closed by singing and repeating the Lord's Prayer—in the morning in English, in the afternoon in Chinese.

—The San Francisco Chinamen contributed $1,200 to the yellow fever sufferers of the South. The sand-lot meetings have not yet reported the amount of their collections.

—The Chinese Sunday-school in Chicago has been in existence nearly six months, with an average attendance of fourteen scholars. It is said that the number can be largely increased if teachers can be procured.

—Rev. W. P. Paxson, Superintendent of the missionary work of the American S. S. Union in their Southwestern Department, says: "One striking event in my missionary work has been the organization of a Chinese Sunday-school in St. Louis."

—Mr. Ha Shan Sin was baptized last Sabbath by Rev. E. D. Murphy at the Immanuel Presbyterian Chapel of this city. The young man is about twenty-two years old, was born in San Francisco, though he has spent most of his life in China. This is the sixth of the Chinamen that have been received into the churches of this city. Three have been enrolled among the members of the Fourth Avenue Presbyterian Church, Dr. Howard Crosby's.

—The first Chinaman was admitted to citizenship in the United States by naturalization, last week, and we count the event an auspicious one just at this time. The man is Wong Ah Lee; by trade he is a cigar-maker, and his wife is an Irishwoman. With a view, mainly, to make a case which can be carried up to a con-

clusive decision from the highest court, the Judge here ruled that a Chinaman is either white or black, and so must come in. California's ruling has been that a Mongolian is neither white or black, and so cannot come in.—*Congregationalist*, December 4.

OUR QUERY COLUMN.

Query.—South of the Ohio River the work of caring for the sick falls to the colored people. During the past weeks there has been greater demand for skilled nurses than for competent teachers. How can A. M. A. schools prepare their students for this important profession? What is the best method of instructing pupils in a knowledge of the simpler details concerning the proper care of the sick? TEACHER.

We shall be glad to have full answers to this important inquiry from those who have had experience. It calls attention to a most important part of the teacher's work. Meanwhile, we would suggest that the *Hampton Sanitary Tracts* may be found very useful for distribution, or to be read to older pupils and parents. The first three can be obtained by addressing the "Hampton Tract Editing Committee," Hampton Institute, Va. The cost is five cents apiece, or four dollars a hundred copies. They are entitled: No. 1, "The Health Laws of Moses;" No. 2, "Preventable Diseases;" No. 3, "Duty of Teachers." This last seems to be exactly addressed to the case in hand.

THE FREEDMEN.

DISTRICT OF COLUMBIA.

Revival in Howard University.

REV. WM. W. PATTON, D.D., PRESIDENT.

You will be glad to hear that there is much religious interest in our institution at the present time. It has been gradually coming on all the autumn, but was greatly aided by the week of prayer held by the Young Men's Christian Association of the University in concert with other Associations. Some ten or twelve of the students think that they have begun the new life lately, and we look for further good results. This is highly encouraging, as showing that in addition to the educational advantages which gather around our location, spiritual blessings may also be received. We desire the prayers of all Christians that the work may be continued with power. Our theological students have been deeply interested in the meetings for prayer, and have rendered valuable aid.

VIRGINIA.

A Destitute County.

The following extract from a letter by an esteemed friend in a central county in Virginia is suggestive of the many dark places throughout the South yet unreached by the school or the church:

The field in this county alone is an ample one. The colored population of the county largely exceeds the white, and the yearly ratio of increase is in excess of the white. A half generation has passed since the era of emancipation, and it is melancholy, indeed, to any Christian mind and heart, to contemplate how rapidly this portion of the population, in the very heart of one of the oldest States in the Union, is crowding the broad road to perdition; how, in the entire absence of all organized efforts for elemental education and proper religious instruction, they are relapsing into semi-heathenism. There is not to-day a single school of any kind or character for

them within the limits of the county (which may be safely estimated to contain five thousand souls of all ages and sexes of the colored race), except the Sabbath-school which has been taught by the writer.

ALABAMA.

New Church at Shelby Iron Works—Talladega a Missionary Centre.

REV. G. W. ANDREWS, TALLADEGA.

A Congregational church of twenty-one members was organized Oct. 10th, at Shelby Iron Works, Alabama. This is the fifteenth Congregational church planted by the A. M. A. in this State. Eight of them are in the vicinity of Talladega College, the most distant being forty miles away. They are the outgrowth of the mission work carried on by the teachers and pupils of the college.

This new church at Shelby begins its existence under most favorable circumstances, most of its members being present or former pupils of the college. All are colored people; two are preparing for the ministry; one has been a student at Oberlin, Ohio; one was for some time a resident of Hartford, Ct., and more recently of Columbus, Ohio, a graduate of the high school there and a former pupil here; one is principal of an academy of ten years' standing at Shelby and a graduate from Talladega. With two or three exceptions, all of them have for some years been trained in our Sunday-schools. The Shelby Iron Company is in hearty sympathy with the movement; the Superintendent, himself a Methodist, coming into the preliminary meeting and saying publicly that the Iron Company would look with peculiar favor on this church should it be organized, recognizing as it did the necessity for more intelligent Christian instruction for the colored people.

The sectarian walls, which in the South are built heaven-high, have in this particular place been badly shattered. There is no outspoken opposition on the part of the colored people, as in every other place known to me. The different denominations worship in the same building, the lower story being devoted to the school and the upper one to the churches. The Iron Company own about two-thirds of the building, the original cost being three thousand dollars.

I suppose there are a million of dollars invested by the Shelby Iron Company at this place, mostly owned in the North. One owner is an honored member of the Centre Church, Hartford, Ct.; another, of the Park St. Church, Boston; another is a Massachusetts man well known among "iron men" both in this country and abroad. The Superintendent is a noble Christian man from Illinois, and was a colonel in the recent war. Several of the local managers are from the North, some are from the South. Most of the workmen, white and colored, who stand all day side by side, are gathered from the surrounding region. Here the North and South meet and learn to know and love each other. The Iron Company is helping to solve the great national problem no less truly than missionary schools and churches. It seems to me sometimes that its entire business is carried on as a kind of missionary enterprise on the broadest basis. Owning thirty thousand acres of land immediately about the "Iron Works," it exercises a wholesome restraint over all classes. Nothing seems to be overlooked; the church, the school, the home, the village morals, the town adornments and the State, are all cared for.

Talladega College, a college only in name yet, is the rallying point for our missionary work in this State. It is just such a college as a missionary college should be, its whole work as a school being subordinate to the church. It is a training school, patterned after the missionary colleges of the American Board. Its grand aim is to raise up a native ministry so as to plant churches, and through them carry an intelligent

gospel to the masses. We are not especially afraid that there will be any lack of school-teachers. With our eye fixed steadily on our missionary work, enough who cannot attain to the Christian ministry will become teachers, and they, catching the spirit of the institution, will become missionary teachers. It is surprising to see how this spirit has taken possession of our pupils. There is scarcely one who goes into the country to teach who does not organize his Sabbath-school as promptly as his day-school, and pursue it with even more interest. It is the first thing he reports on his return. Hundreds are converted by this means; Bibles, tracts, religious literature, and light are spread in all directions; thus are constantly carried forward many Sabbath-schools, and through them a glorious pioneer Christian work. Out of this work have grown eight churches, so near to the college as to be its special care, and in which a hundred conversions are reported for the summer just ended.

Of the twenty pupils in the Theological department, all have been reaping in this missionary field during the summer vacation, about one-half as preachers. The home church takes a lively interest in them during their absence. Prayer is made to God without ceasing in their behalf, and often interested members go out to aid them in their revival meetings. Letters are constantly received from them to be read at the monthly missionary concert, and public thanksgiving is rendered for the good work they report. Thus is maintained a lively interest in Christian missions and Christian work.

There has been an evident increase of interest in our mission churches about the college this summer; all but one report revivals of greater or less power; one reports thirty-two additions by confession; four report the completion of their houses of worship, free of debt—houses hitherto unplastered and otherwise much exposed, but now neat and comfortable, and everybody is happy over it. One is building a new house of worship unlike any of the others; it is built of logs, large and commodious. One poor fellow was so intent on pushing forward to completion his house of worship, that he expended all his salary for the summer, and then pawned his Sunday clothes. On his return to school he reports twenty-three conversions, his house of worship completed, but no money in his pocket. If ever there was a man worthy of aid, he is. He is now in my back-yard sawing wood. You will hear from him some day. These young prophets of the Lord are making rapid progress in the knowledge of the Bible and the system of theology, and wherever they go, are beginning to be recognized by all classes as well qualified to break the Bread of Life to their people.

I am glad to report that the white people, seeing the character and efficiency of these young men, are coming to understand and appreciate our work. I believe they heartily approve what we are doing. I have repeatedly experienced their hospitality this summer, and had many conversations with them relating to our mission here. From the president of a well-known college, down to the poor man who did not know his letters, I have found nothing but approval. The time is not far distant when this approval will be more outspoken and pronounced. When the Christian men of the South and your missionary workers from the North understand each other, from that day they are one in Christian work. We bless God for this new feast of love. Pray that no political excitement may interrupt the growing good feeling.

The Thin End of the Wedge—A First Thanksgiving Service.

REV. WILLIAM H. ASH, FLORENCE.

Our work here in Florence is the "thin end of the wedge," and with sufficient facilities, the smiles of the

Master, and patience in its workers, great good will result. The services are well attended, and sometimes the house is disagreeably filled, and we are without the proper means of ventilation. The members of the church begged me to express for them to the Association their sincere and heartfelt gratitude for the *new organ* sent them; it has increased the interest of our services greatly. Last Thursday, Nov. 28, the first Thanksgiving service ever held in this place among the colored people was observed in our church; therefore it has a history in connection with our work here. I made it a union service, inviting the Baptists and Methodists to worship with us. This congregation of Baptists, Methodists, and Congregationalists worshipped as though Christ was the Head of the Church, instead of any one of the denominations present. The service was solemn and intelligent. It truly seemed that the Lord was in His holy temple. After service a gentleman of about sixty or seventy years of age said, "I have been here forty years, but I never heard of such a thing as a Thanksgiving service among the colored people." This is the "dawn of a new age." Pray for us.

MISSOURI.

Free Schools in the State.

REV. J. E. ROY, D. D., FIELD SUPERINTENDENT.

This noble Western State, plowed by war and sowed to freedom, is now coming on with harvests of temporal and moral prosperity. As I have been going over its territory, looking after the five school-houses of the Association, I have been delighted with the evidences of progress in the free school system. It is a great joy to see in these cities and towns the new, large, two-story brick school-houses of modern style and furnishing. The system works more slowly into the back settlements. But in a Kansas City paper I see it stated that in the country places of Jackson County there are *one hundred and fifty* of these schools. At Warrensburg I saw the imposing three-story stone edifice of the State Normal School, built by that town and its county of Johnson, and now occupied by *four hundred* pupils from every part of the State.

Special provision is made in the law for its enforcement in behalf of free schools for the colored children. These are managed by the same school board and are supported from the same tax fund. These officers are compelled to provide schools wherever theré are fifteen of such scholars in the district. If they fail to do it, it is the duty of the Superintendent to require it to be done. I met one case where the out-districts declined to co-operate with the Board in this matter, when only a threatened appeal to the Superintendent brought them to terms. I have been gratified to see the heartiness with which the five boards I have dealt with are pushing the free school system in behalf of blacks as well as whites. Nor have I been deceived, as some may imagine.

The Lincoln Institute at the Capitol, as a Normal School for colored teachers, receives an annual appropriation from the State of $5,000. A democratic editor told me that that was considered as a matter of honor, and that so there was no danger of its being discontinued. This institution of sacred name had also a sacred origin. For its founding, the 62d and 65th Regiments of U. S. colored infantry, when discharged from service in January, 1866, contributed a fund of $6,379. The Freedmen's Bureau furnished $8,000; the Western Sanitary Commission, $2,000; and agents Beal and Lane raised $2,000. The building is of brick, 60x70 feet, three stories high, a comely structure crowning a hill just out of Jefferson City. Its current catalogue enrolls 123 students. It is controlled by a local board, of which the Governor and State Superintendent are *ex-officio* members. Revs. R. D. Foster and M. Henry Smith have served

as principals the most of the time since it was opened in 1871.

The Association has its five schoolhouses at Troy, Fulton, Westport, Warrensburg and Lebanon. These were procured in part by aid from the Freedmen's Bureau in 1867–9. They were at first run by teachers sent from the North, but were gradually taken up by the local school boards. I find them all in such use now. Three will probably be sold to those boards at their present low valuation. Two will be sold to local colored Methodist churches, as the schools require larger and better houses, which the authorities intend to build. These houses have also been used all the time as places of worship by the colored people. The seven or eight colored teachers in these schools were educated in Lincoln, Fisk, and kindred institutions. I have found them young people of character, and of tact in handling their schools. They have to be examined. They receive from $35 to $45 a month, about the same as white common-school teachers.

The A. M. A. has done the work of initiation. By this tour of inspection I am deeply convinced of the wisdom of the A. M. A. in putting its strength upon Normal and Collegiate institutions, and so doing a wholesale business. Raise up teachers and send them back into the country. Raise up the men and women for the professions and for the higher walks of social life. That is the work.

AFRICA.

A CHURCH ORGANIZED AND DEDICATED AT AVERY

A meeting of Counsel and Advice was convened September 29th at Avery Station, by order of Rev. Floyd Snelson, and, on solicitation of the minister in charge, Rev. A. E. Jackson, to organize and dedicate a church to God. Owing to our inability to reach Avery on Saturday in time to hold preliminary exercises, examination of candidates for admission, etc., this part of our duty was deferred till Sunday morning. This, with our other duties, made our programme for the day quite full.

Early Sunday morning the Board met in the church to begin the labors of the day. The sun shone brightly, yet we could but feel that many round us were groping in darkness, without any clear idea of Him in whose image they are made. Brother Snelson was elected moderator, and A. P. Miller secretary. Brother Gomer, General Agent of Shengay Mission, who favored us with his presence, offered prayer. "Guide me, oh! Thou great Jehovah!" was sung. In absence of letter missive, the minister in charge gave his reasons why a church should be established or organized at Avery. He spoke of the willingness of the people to receive the story of the Cross; said that some came far to hear "God palaver," and express their joy in being permitted so to do. Brother Hallock, the interpreter (native), and Brother Wise, were asked several questions. Their reasons were clear and very satisfactory. It seems evident that the industrial work at this station, which gives employment to many, is a means of good both to mission and people. It was deemed fit to organize a church at Avery, to be known as the Second Congregational Church of the Mendi Mission.

By 11 o'clock, at the ringing of the second bell, the chapel was crowded with natives, for the most part in native costume. Brother Snelson spoke to them through an interpreter, telling them the object of our coming together. The candidates for admission to the

Church were then called forward. "A charge to keep I have" was sung by the congregation. Prayer was offered by Brother Snelson, after which the missionary hymn, "From Greenland's icy mountains," was sung; and as it was being sung, each missionary, as he looked upon the sable congregation, could but feel that the "harvest is plenteous, but the laborers are few."

The roll was then called by Brother Jackson; after which the candidates were examined, and by vote of the Council eighteen were received into full membership. Some of the candidates were not received because of not being legally married. They were instructed to attend to this matter, and then they might be received into the church. They are to remain under watch-care until this obligation is met. After examination of candidates, Brother Snelson spoke to them about things peculiar to their country—slavery, polygamy, etc. The meeting was then dismissed to meet at 7 P. M. Brother Gomer, who has for years known our work, expressed his astonishment at seeing so large a congregation assembled in the house of God at this place, and at the good order kept throughout the exercises. Some of those received were old members, while others were new converts, among whom were three chiefs, Peah Carle, Carray Phemah, and Sei Lōtō. These men exercise a vast influence over their people, and their being reached makes the reaching of their people easier.

The people assembled at the ringing of the second bell. "Praise God from Whom all blessings flow" was sung. Brother Snelson then led the congregation in the Lord's Prayer. A hymn was sung, after which the Rev. J. Gomer offered prayer. "Alas! and did my Saviour bleed?" was sung. Portions of Scripture were read by A. P. Miller. The services of organization and dedication were combined, owing to want of time. Brother Snelson spoke through the interpreter, and told the candidates what their step meant—turning from death unto life. The church, too, he said, we had come together to dedicate to God and His service. Brother Snelson preached, choosing Luke xii. 32, as his text—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." A comparison was made between the people to whom these words were spoken and these our benighted brethren. The promises of God were dwelt upon. We must trust in Him for salvation. The dedicatory prayer was then offered by Rev. A. P. Miller. A hymn was sung. The right hand of fellowship was given by Bro. A. E. White. The address was delivered by Rev. J. Gomer. The Lord's supper was then celebrated; Brothers Gomer and Jackson presided. It was a solemn scene. The Doxology was sung, and the benediction pronounced by A. P. Miller. The meeting was one long to be remembered. One more stronghold is now erected in this land of night to tear down the powers of darkness. We have all reason to thank God for His blessings thus far. A better day is dawning for these benighted, long-neglected sons of Africa.

Brother Gomer says that more laborers (colored) are wanted in his mission. We, too, in a work so vast, can but ask God to prepare such as are needed for a work so difficult.

We ask the prayers of all lovers of mankind that the work begun here may not only succeed, but that its influence may be far-reaching.

REV. FLOYD SNELSON, *Moderator*.
REV. A. P. MILLER, *Secretary*.

THE INDIANS.

THE LATE INDIAN WAR AND CHRISTIANITY.

REV. MYRON EELLS, S'KOKOMISH, WASHINGTON TERRITORY.

We have had another Indian war, and, as usual, there has been a cry in favor of turning the Indians over to the War Department. There are some, however, of us who will persist in seeing something favorable to Christianity and the present policy even in this war, and we think we have our reasons for it.

I do not propose, at present, to thoroughly discuss the causes of the war, for I am not well enough acquainted with them to do so intelligently. Some will lay the blame on Government, some on a Christian policy, and some on the Indians. Perhaps all may have to bear a part. Although I believe that the Government has often treated the Indians wrongfully, yet a long course of observation has convinced me that the Indians are not all saints, and when the Government is often crooked, either intentionally or unintentionally, and two crooked sticks come together, there is almost always sure to be trouble.

The published statements of General Crook, who is not supposed to be very sentimental in his feelings toward the Indians, and who was at the Fort Hall Agency at the beginning of the war, implicates the Government severely.

A residence of nearly three years in Idaho, 1871–1874, in the very region of the war, led me to believe that very little was energetically done for Christianizing those Indians. This has been true at some Agencies. Their annual reports show that while the Government opened wide the doors for Christian work, when the present policy was adopted, and said, "We will give you opportunity, encouragement and aid, if you will only send the Indians missionaries," yet that Christians have failed to take hold of the work as they ought to have done. If this was true of the Indians engaged in the late war, Christians may have to bear a part of the blame.

Notwithstanding all this, some laurels have been added by the late war to the Christian work which has been done among the Indians. One "who wishes to be understood" has written a letter in which he speaks very harshly against the Christian workers on the Yakama Reservation, where Father Wilbur, of the Methodist Episcopal Church, has been successfully laboring for sixteen years. He says: "The present reservation system is a failure in every respect. We, who daily come in contact with the Indians, cannot be made to believe that prayer-books, praying generals, and Methodist preachers, (or any other preachers,) are a good safeguard against the tomahawk and the scalping-knife; and the pseudo-philanthropists, the Christian-mongers of the East, who are paying thousands to send missionaries among these barbarians, would do us a favor if they would keep them away; and if the U. S. Government would be less influenced in its conduct toward the Indians by the advocates of Christianity, our wives and children might be annually spared the sight of murdered husbands and fathers. So far we have been loyal, while Indians, with passes from Wilbur and other Agents, have been on the war-path. We have reliable information that some of the dead Indians found after the battles near Pendleton had on their persons passes from Wilbur."

Now it is probably a fact that some of the Umatilla Indians, and perhaps a few of the Yakamas, were engaged in aiding the enemy. There are always some renegade Indians connected with each tribe, as well as white renegades and tramps. As tribes, however, they did not engage in the war, and comparatively few individuals did.

In the Indian war of 1855–6, before

Father Wilbur went among these same Yakamas, they were the leading spirits, and it was the most wide-spread war which has ever devastated this coast. If they and the Umatillas had joined in this war, it would have been far more terrible than it has been. Inducements were not wanting to lead them into it. It is said on good authority that two thousand horses were offered them by the hostiles if they would join them, and yet they refused. An army officer in command of one of the battles said that some of those Indians did nobly in aiding our soldiers to gain the victory.

It may be said that they had too much permanent property in homes and farms, to allow them to engage in the war; for they knew that if they should do so, they would certainly in the end lose it all. This is undoubtedly so; and yet when Father Wilbur went among them they had none of this kind of property, but only movable property which they could carry with them even in war, as the Bannocks have done. It is a fact that Christianity gave them this property.

It may again be said that they were thoroughly whipped in 1855–6 and were afraid to engage in war again. They were thus whipped, and the remembrance of it may, even now, do them good. But in 1862–3 Gen. Crook, the noted Indian fighter, just as thoroughly thrashed the Indians in Idaho, in precisely the same region where the late war was carried on, and the praise of his effectual work is still in the mouths of the old citizens. This was seven years later than the Yakama war, and so much fresher in the minds of the Indians. No, it was evidently Christianity which prevented their joining in the war.

Gen. Howard, too, has added new laurels to his reputation. It must be remembered that he is the principal one of our generals who has not been in favor of the transfer of the Indians to the War Department. This praying general has prosecuted the war with such vigor that the strong papers with strong arguments have sustained him, and almost invariably those who went with him in his rough marches have defended him, such as newspaper correspondents, scouts and the like, and the "stay at homes" have been about the only ones who have found fault. His recent conference with the Umatilla Indians since the war has shown such firmness, justice and Christianity as to win for him very many friends among those who previously opposed him, thus showing again that Christianity is the way of dealing with the Indians. So Christianity has won its laurels even in this war.

THE CHINESE.

CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D.. Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq.
DIRECTORS: Rev. George Mosar, D. D., Hon. E. D. Sawyer, Rev. E. P. Baker, James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, E. P. Sanford, Esq.
SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

"THE CONGREGATIONAL ASSOCIATION OF CHRISTIAN CHINESE."

Its Origin and Organization:

REV. WM. C. POND, SAN FRANCISCO.

Soon after our work among the Chinese began to yield results in souls apparently converted, I felt the necessity of banding the converts together for mutual fellowship, for instruction, and for test-work; for it seemed unwise, considering the difficulties under which we must labor in determining the genuineness of the conversions, to bring them at once to baptism and the church.

Yet they must not be left quite outside the fold, and I proposed to them the organization of *The Chinese Christian Class*, into which any Chinese might come who, in the judgment of those already members of the class, had begun to believe in Christ. This class was to have frequent meetings for prayer and for instruction in the Bible; its members were to maintain a fraternal watchfulness over each other, and were to be baptized only when, through a probation of at least six months, they had proved to be steadfast and true.

This class at first comprised only such Chinese as had been led to Christ through the work of the Third Congregational Church in this city, of which I was then the pastor. Afterwards it was found desirable to receive to membership the Chinese connected with other congregations, and to enlarge somewhat the scope or design of the class. It was therefore reorganized under its present name, but with the same principles and conditions of membership. Some of the benefits, in the way of mutual aid and protection, which the heathen Chinese seek to secure through their "Six Companies," our Christian Chinese, who have renounced all connection with the "Six Companies," gain through this Association. Its rooms are their places of resort; a sort of home. They have made a little beginning towards a library of Chinese works, mainly religious, written by the missionaries. The regulations of this Association, prepared by the Chinese, without assistance or suggestion, so far as I know, from any American, have been translated for me into English, and will be printed in full in our Annual Report. I quote here the 2d, 3d, 6th, and 8th Articles:

"2d. Any one who desires to become a member of this Association must forsake idolatry and all bad habits, and prove himself to be a follower of Christ. He must bring references from one or more members. His name must be brought before the Society a week before he can be admitted, and he is received upon a vote of two-thirds of the members. He must himself sign his name, and pay the sum of two dollars as entrance fee, and twenty-five cents every three months, this money being used to defray the expenses of the Association. He is expected to do all he can to bring in new members, and to lead his countrymen to Christ."

"3d. The members are expected to take part in the meetings for worship, giving counsel and encouragement to one another. If any member does wrong, he is to be kindly entreated and led back to the right."

"6th. If any member continue in the violation of the regulations of the Association, after three successive remonstrances, he must be expelled from the Association. If he afterwards repent and desire to come back, he is admitted without an entrance fee; his admittance depending upon the sincerity of his repentance, as judged by the members of the Association."

"8th. If any member desire to go back to China, he must give notice to the Association one month beforehand. He must not go until he has paid all his debts here. If he is really obliged to go before he can pay his debts, he must find some one who will be security for him."

There are now four Branch Associations, two in San Francisco, one in Oakland, and one in Sacramento. Each branch supports itself and is governed by its own officers. There are three—President, Vice-President, and Secretary who also acts as Treasurer. The statistics of these "Branches" are as follows: Oakland, 36 members, one expelled, five gone to China, 11 baptized; total contributions, $472.20, of which $117.25 was for Bible and missionary work in California and China. Sacramento, 14 members; contributions, $103.80. San Francisco, 82 members, four expelled,

two gone to China, 10 baptized; contributions, $351.00, of which $178.00 were for Bible and missionary work. Bethany (San Francisco), 9 members, 3 baptized; contributions $244.50, of which $71.00 were for Bible and missionary purposes. There are besides these, 23 members belonging to the Central Association, who on account of their places of residence are not yet identified with any "Branch," so that the total membership is 164. Of these 33 were received the past year. The total amount contributed for all purposes was $1,181.50.

Besides this company of 164, there are 30 or more Chinese who have been converted, as we hope, at Santa Barbara, San Leandro, Stockton and elsewhere, in connection with our schools; and besides the contributions above reported, there has been raised at Petaluma, Stockton and elsewhere, certainly not less than $100. When we consider the poverty of these young men, the smallness of their wages, the drafts made upon them for parents and others dependent upon them in China, then this $1,300 which they have contributed during the past year for the nurture of their own Christian life, or for the salvation of others, grows to its true proportions—in our view, a token of real Christian heroism.

I quote the closing sentences of the statement written for me by the Secretary of the Association: "No death has occurred during the past year. Our Heavenly Father has greatly prospered us, for which we return Him hearty thanks. We are grateful that He has put into our hearts a desire to have our parents and countrymen in China brought to a knowledge of the Christian religion. We are endeavoring to open a Chapel in Chuck Hum, China, and if we only had means, could open as many as we desire. Most all the letters that are sent to China by members of the Association contain something about the Christian religion, and urging the people at home to discard idols and believe in the Saviour."

OUR LAST MONTH'S WORK,

as I reviewed it in the monthly reports, saddened me, and brought over me the first big *wave* of discouragement which I have felt since I entered on this service. The enrolment and the attendance were both much less than I expected, and some of our smaller schools seemed ready to die. I quote from one of these reports as an example: "You will see that the average is very low, and I am afraid it will be still lower. The boys seem to have lost their interest in the school, and I am afraid that I am losing mine. It is very discouraging to me, after doing a hard day's work (for I am working very hard just now), to walk three-fourths of a mile and then have but one or two come to the school. Thank God there are one or two faithful ones." * * * "Now, Mr. Pond, I have laid the case before you, and I ask your prayers in behalf of this little school struggling to keep alive, and for the teacher also, that he may not weary in well-doing, but that God will help him bear this cross and try to save, at least, one soul." To receive letter after letter like that, while it draws out one's love and prayer for the writer, sets one also to asking, "Where is the Lord," and what will become of our work at this rate? But before the reports were all in, news came that *six*, at least, during the month, had forsaken their idols and appeared to have become disciples of Christ, and we "thanked God and took courage." Brethren, pray for us.

RECEIPTS

FOR NOVEMBER, 1878.

MAINE, $163.74.

Belfast. First Cong. Ch. and Soc..... $3 00
Biddeford. Second Cong. Ch. and Soc. (of which $25.55 *for Student Aid, Atlanta U.*) $51.97.—Second Cong. Sab. Sch. $20, *for Student Aid, Atlanta U*..... 71 97
Castine. Mrs. Lucy S. Adams, $10. (ad'l) to const. REV. LEWIS J. THOMAS, L. M.—W. H. W., 50c..... 10 50
Farmington. Cong. Ch. and Soc..... 19 07
Hallowell. Mrs. Flagg, $10; H. K. Baker, $5; *for Printing Press, Talladega, Ala.* (Incorrectly ack. in Dec. number.)
Searsport. First Cong. Soc..... 25 00
Thomaston. "Matt. vi. 3"..... 10 00
Wells. B. Maxwell..... 15 00
Wilton. Cong. Ch..... 9 20

NEW HAMPSHIRE, $217.75.

Amherst. First Cong. Ch. and Soc..... 9 00
Candia Village. Jona. Martin..... 5 00
Concord. Ladies of North Ch., bbl. of C....
Exeter. First Cong. Ch. and Soc. $27.—"Friends" in Second Cong. Ch. $12, *for a Teacher*..... 39 00
Hinsdale. Cong. Ch. and Soc..... 7 37
Keene. Mrs. Wm. W..... 50
Kensington. "Friends" *for N. H. Memorial Inst., Wilmington, N. C.*..... 6 70
Milford. Peter and Cynthia S. Burns, $30; First Cong. Ch. and Soc. $23..... 53 00
New Ipswich. Cong. Ch. and Soc. (of which $27. *for Wilmington Memorial Inst.*) $31.41; Proceeds of 16th Annual Fair, held by Children of Cong. Ch. $12..... 43 41
Plainfield. Mrs. Hannah Stevens, *for N. H. Memorial Inst., Wilmington, N. C*, and to const. TENNY K. PAGE, L. M..... 30 00
Plymouth. Cong. Ch. and Soc..... 15 16
Thornton's Ferry. Individuals, by Mrs. H. N. Eaton..... 4 00
Warner. Cong. Ch. and Soc..... 4 61

VERMONT, $244.22.

Burlington. M. C. Torrey..... 5 00
Charlotte. Cong. Ch. and Soc. to const. JOSEPH S. SHAW, L. M..... 37 60
Chelsea. Cong. Ch. and Soc..... 17 00
Newbury. P. W. Ladd..... 5 00
Norwich. Mrs. S. J. Kellogg..... 2 00
Ripton. Cong. Ch. and Soc..... 27 00
Saint Johnsbury. Mr. and Mrs. E. D. Blodgett, to const. REV. WILLIAM P. BENNETT, L. M..... 30 00
Stowe. Cong. Ch. to const. ALBERT H. CHENEY, L. M..... 43 43
Tunbridge. Cong. Ch. and Soc..... 2 59
West Enosburgh. Henry Fassett..... 5 00
West Fairlee. Cong. Ch. $12; "A Friend" $1..... 13 00
Westford. Cong. Ch. and Society..... 10 00
West Westminster. Cong. Ch..... 12 45
Windham. Cong. Ch. 12.54; Rev. D. N. Goodrich, $2..... 14 54
Woodstock. First Cong. Ch. and Soc..... 19 61

MASSACHUSETTS, $4,329.83.

Andover. Mrs. Jonathan Poor, $15.50.—"A Friend," $4.00, *for Straight U*..... 19 50
Berkley. Cong. Ch..... 25 68
Boston. Shawmut Cong. Ch. and Soc. ($25 *of which for Wilmington, N. C.*)..... 654 51
Boston. —— —— $15.00; "A Friend," 75 c.; S. D. Smith, 2 organs, val. $200.... 15 75
Boston Highlands. Immanuel Ch. Sab. School 20 11
Cambridgeport. Ladies' Miss. Soc. Pilgrim Cong. Ch., $30.00, to const. Mrs. W. A. WARD, L. M.; Prospect St. Cong. Sab. School, $12.34..... $42 34
Brimfield. Ladies' Benev. Soc., bbl. of C....
Brookline. E. H. C..... 2 00
Danvers Centre. Cong. Sab. Sch *for Straight U* 25 00
Dorchester. "A Friend,"..... 1 00
Easthampton. Payson Cong. Sab. Sch..... 50 00
Enfield. Edward Smith..... 200 00
Fitchburgh. Cal. Cong. Ch. and Soc..... 158 00
Fitchburgh. J. A. Conn, *for Student Aid, Atlanta U*..... 50 00
Florence. Florence Ch..... 110 00
Foxborough. Cong. Sab. Sch. $5.40; W. P. P., 50c..... 5 90
Framingham. Ladies of Plym. Ch., 2 bbls. of C.
Georgetown. Sab. Sch. Class in Memorial Ch..... 10 00
Globe Village. Evan. Ch..... 34 76
Harvard. Cong. Ch. and Soc. $27.75; Carrie S. Dixon, $10, *for Student Aid, Atlanta U.* 37 75
Harwich. Ladies of Cong. Ch. 2 bbls. of C. *for Marion, Ala.*
Holbrook. Winthrop Cong. Ch..... 48 34
Holden. Mrs. J. T..... 50
Jamaica Plain. Central Cong. Ch. *in part*.. 340 48
Lawrence. Central Cong. Sab. Sch. *for Straight U*..... 10 00
Lee. Cong. Sab. Sch..... 75 00
Leominster. Cong. Ch. and Soc..... 23 25
Lexington. Hancock Cong. Church..... 12 43
Littleton. Ladies of Cong. Ch., bbl. of C....
Lowell. Kirk St. Cong. Ch. (F. F. Battles).. 50 00
Lunenburg. "Friend."..... 5 00
Lynnfield Centre. Cong. Ch. (adl')..... 25
Malden. W. A. Wilde, $25, *for bell, Atlanta, Ga.*; H. R. B. $1..... 26 00
Medfield. Second Cong. Ch. and Soc., to const. GEO. F. KERN and Miss AUGUSTA P. ADAMS, L. M's..... 60 00
Milford. Con. Sab. Sch. *for Chinese M*..... 19 00
Millbury. Ladies' Benev. Soc. half bbl. of bedding, *for Atlanta U.*
Myricksville Precinct. Cong. Sab. Sch..... 20 00
Natick First Cong. Ch. and Soc..... 110 85
New Bedford. Trin. Cong. Ch..... 49 74
Newburyport. No. Cong. Ch. and Soc..... 28 27
Newton. Eliot Cong. Ch. and Soc..... 140 75
Norfolk. "Friends" $20, *for Woodbridge, N. C.*; Cong. Sab. Ch. $8; Cong. Ch. and Soc. $6.75..... 34 75
Northampton. "W."..... 100 00
Northbridge. Phebe S. Marsh..... 5 00
North Brookfield. First Cong. Ch. and Soc. 50 00
Norwich. Mrs. S. J. Kellogg, pkg. of C.
Norwood. Mrs. H. N. Fuller..... 5 00
Oxford. First Cong. Ch. and Soc..... 19 50
Peabody. South Cong. Sab. Sch. *for Straight U*..... 25 00
Pepperell. Cong. Ch. and Soc..... 20 00
Phillipston. Ladies' Benev. Soc. bbl. of C.
Rehoboth. Cong. Ch..... 12 00
Rockport. John Parsons..... 3 00
Rutland. Cong. Ch. and Soc..... 5 00
Salem. South Cong. Sab. Sch. *for Straight U*..... 25 00
Scotland. James M. Leonard..... 2 00
South Amherst. Cong. Ch. and Soc..... 10 00
Southampton. Cong. Ch. $14; Benj. N. Norton $3..... 17 00
Southbridge. Cong. Ch. and Soc..... 38 55
Southfield. "Friends," $1.10 and pkg. S. S. books..... 1 10
South Hadley. First Cong. Ch. and Soc.... 34 00
Springfield. Memorial Ch..... 24 48
Tewksbury. Cong. Ch. and Soc..... 41 25

Taunton. Winslow Ch. and Soc..... $40 81
Truro. Rev. E. W. N..... 1 00
Westborough. Freedmen's Mission Assn., 3 bbls. of C., *one of which for Atlanta U.*..
Whitinsville. Cong. Ch. and Soc.....1,158 50
Winchendon. Sab. Sch. of First Cong. Ch. $9.64; Geo. Cummings, $10..... 19 64
Winchester. Stephen Cutter..... 5 00
West Newton. Second Cong. Ch. and Soc.. 35 11
Worcester. Union Ch., $60.62; Old So. Cong. Ch., $54.36..... 114 98

RHODE ISLAND, $198.95.

Central Falls. Cong. Ch..... 73 95
Providence. "A Friend," $100; Josiah Chapin, $25..... 125.00

CONNECTICUT, $893.73.

Ansonia. Cong. Ch..... 32 00
Ashford. Cong. Ch. and Soc..... 6 00
Avon. Cong. Ch. and Soc..... 120 00
Black Rock. Mrs. J. P. Britten..... 5 00
Colchester. Rev. S. G. Willard *for Straight U.* 20 00
East Haddam. C. Higgins..... 5 00
East Woodstock. H. C..... 25
Enfield. First Cong. Ch..... 14 74
Fair Haven. First Cong. Ch..... 28 00
Georgetown. Cong. Ch..... 12 00
Glastenbury. Cong. Ch..... 150 00
Groton. Cong. Sab. Sch..... 15 46
Guilford. First Cong. Ch. and Soc 25 00
Hartford. Pearl St. Cong. Ch. $86.50; Windsor Ave. Cong. Ch. $27.60.—Mrs. Chas. F. Howard, $25, *for Howard U.*..... 139 10
Kensington. Cong. Sab. Sch..... 1 00
Lebanon. First Ch. and South Soc. $18; Betsy Metcalf, $10..... 28 00
Meriden. Julius W. Yale..... 5 00
Milford. Rev. Geo. H. Griffin, $5; Albert Baldwin, $5; Lucy B. Miles, $10, *for Printing Press, Talladega, Ala.* (incorrectly ack. in Dec. number.)
New Canaan. Cong. Ch. and Soc. 13 30
New Hartford. First Cong. Sab. Sch., John Richard's Bible Class, $5; Rev. F. H. Adams' Bible Class, $5, *for Student Aid, Fisk U.*..... 10 00
New Haven. College St. Ch. and Soc..... 20 00
North Granby. First Cong. Ch..... 5 35
Norwalk. First Cong. Ch..... 36 86
Plantsville. Cong. Sab. Sch., *for Student Aid, Atlanta U.*..... 50 00
Stamford. First Cong. Ch..... 26 52
Thomaston. Cong. Ch..... 20 15
West Haven. Cong. Ch. and Soc..... 20 00
West Meriden. H. C..... 1 00
Wethersfield. Horace Savage..... 2 00
Winchendon. Coll. by I. A. Bronson..... 15 00
Woodbury. North Cong. Ch..... 17 00
——. "A Friend,"..... 50 00

NEW YORK, $877.45.

Adams Basin. L. D..... 1 00
Brooklyn. J. Davenport..... 50 00
Buffalo. W. G. Bancroft..... 200 00
Clyde. Estate of T. Grimshaw, by A. Traver, Ex..... 100 00
Crown Point. Second Cong. Ch..... 6 00
Derby. Mrs. J. B..... 1 00
Franklin. Cong. Ch. and Soc..... 27 66
Hancock. Cong. Ch..... 25
Hopkinton. Cong. Ch. and Soc..... 9 00
Ithaca. Mrs. H. Selby and others..... 1 50
Lockport. H. W. Nichols 5 00
Madison. G. H. H..... 51
Newark Valley. Cong. Ch..... 26 13
New York. Mr. and Mrs. W. E. Dodge, *for Student Aid, Atlanta U.*, $200; E. S., 40c.. 200 40
Norwich. "A Friend," $20; Mrs. R. A. B. $1..... 21 00
Nunda. Four Ladies of Presb. Ch., bbl of C. and $1 *for Freight*..... 1 00
Oriskany. A. Halsey, Mrs. L. B. Porter, and Rev. S. F. Porter, $5 ea..... 15 00
Paris. Val. Pierce $12, Mrs. Pierce $5..... 17 00
Penn Yan. Chas. C. Sheppard $150 00
Randolph. Mrs. Demarius Sheldon, to const. herself L. M..... 30 00
Utica. Bethesda Welsh Cong. Ch..... 10 00
——. "A Friend,"..... 5 00

NEW JERSEY, $71.

Boonton. Mrs. W. G. L..... 1 00
Montclair. First Cong. Ch., *for Student Aid, Hampton Inst* 70 00

PENNSYLVANIA, $31.00.

Centre Road. J. A. Scovel. 5 00
Newcastle. Mrs. J. W..... 1 00
Pittsburgh. Third Presb. Ch. Sab. Sch., *for Student Aid, Talladega C.*..... 25 00

OHIO, $144.80.

Berea. First Cong. Ch..... 2 50
Brownhelm. Cong. Ch..... 16 80
Cleveland. M. H. B..... 50
East Cleveland. Mrs. Mary Walkden..... 2 00
Edinburg. Cong. Ch..... 19 00
Hudson. Cong. Ch..... 20 00
Lenox. Balance Subscription, *for Tougaloo Inst.*, by Nelson French..... 4 50
Mechanicstown. S. M 1 00
Medina: Cong. Ch. and So., bal. to const. W. F. Eccleston and T. E. Rowe, L. M's. —50 cts. additional *for Tougaloo U.*..... 15 50
Nelson. Dea. Harvey Pike..... 5 00
Rochester. Cong. Ch..... 4 00
Twinsburgh. L. W. and R. F. Green 4 00
Wellington. First Cong. Ch. and Soc..... 50 00

INDIANA, $5.00.

Kokoma. Cong. Ch..... 5 00

ILLINOIS, $112.91.

Chicago. Ladies' Miss. Soc..... 5 00
Delavan. R. Houghton..... 8 00
Evanston. Cong. Ch..... 42 03
Galesburg. Estate Warren C. Willard, by Prof. T. R. Willard..... 14 00
Huntley. Rev. D. C..... 1 00
Kewanee. Mrs. C. E. Chapin, *for Student Aid, Atlanta U.*..... 5 00
Nora. G. W. Warner..... 10 00
Rantoul. Cong. Ch..... 2 88
Rockford. Mrs. Penfield, *for Student Aid, Talladega C.*..... 10 00
Princeton. Mrs. J. T. Wells..... 15 00

MICHIGAN, $497.19.

Ann Arbor. Dea. Sylvester Morris..... 5 00
Cross Village. Mrs. A. A. C..... 50
Detroit. First Cong. Ch..... 293 56
East Riverton. Mrs. J. Barnes..... 10 00
Hudson. Individuals..... 3 50
Hillsdale. J. W. Ford 2 00
Jackson. Mrs. R. M. Bennett..... 1 50
Kalamazoo. First Cong. Sab. Sch., $5.19; Friends, $3.30..... 8 49
Lodi. Eli Benton..... 40 00
Olivet. Wm. J. Hickok, $10 *for Camp Nelson*, $5 *for Emerson Inst.*, $5 *for Indian M.* and $5 *for Chinese M.*..... 25 00
Niles. Dr. James Lewis..... 5 00
Port Huron. First Cong. Ch..... 34 00
Romeo. Cong. Ch..... 35 42
Saint Clair. Cong. Ch..... 22 22
Vienna. Union Cong. Ch..... 11 00

IOWA, $183.48.

Anamosa. Cong. Ch..... 13 83
Castalia. W. H. Baker and family, to const. Mrs. Hannah Williams, L. M..... 35 00
Davenport. Capt. A. E. Adams, *for Scholarship, Talladega C.*..... 50 00
Elk River. Cong. Ch..... 3 00
Iowa Falls. Cong. Ch..... 8 00
Maquoketa. Missionary Soc. of Cong. Ch... 20 04

Monona. Cong. Ch..... $ 6 00
Monticello. Children's Band 20
Riceville. Girls' Miss. Soc..... 10 90
Stacyville. Cong. Ch..... 14 21
Traer. Woman's Miss. Soc..... 10 00
Waterloo. Ladies' Miss. Soc..... 12 30

WISCONSIN, $29.68.

Beloit. First Cong. Ch., bale of C. *for Montgomery, Ala* .....
Geneva Lake. W. H. H..... 50
Fort Atkinson. Cong. Ch 15 18
Waupun. Cong. Soc..... 14 00

KANSAS, $3.50.

Russell. S. H. Falley..... 2 50
Solomon City. M. W. E..... 1 00

MINNESOTA, $90.33.

Lake City. Sab. Sch. and Friends, *for Straight U* 41 00
Minneapolis. Plymouth Ch..... 19 33
Hawley. Adna Colburn, Sr., $20; Adna Colburn, Jr., $10..... 30 00

WASHINGTON TERRITORY, $22.96.

S'kokomish. Cong. Ch. of Christ..... 18 10
White River. Cong. Ch..... 4 86

NEBRASKA, $5.00.

Silver. Melinda Bowen..... 5 00

MISSOURI, $4.00.

Warrensburg. Rent 4 00

MARYLAND, $280.00.

Baltimore. Rev. Geo. Morris, $200 *for a Teacher*, and $80 *for a Student, Fisk U*..... 280 00

GEORGIA, $230.66.

Atlanta. Atlanta University..... 113 00
Brunswick. School Children, by S. B. Morse, *for Mendi M*..... 1 17
Savannah. Beach Inst..... 115 60
Woodville. Pilgrim Ch., *for Mendi M*..... 89

NORTH CAROLINA, $28.76.

Newbern. C. E. W..... 50
Raleigh. Washington Sch..... 25 50
Wilmington. Cong. Ch..... 2 76

SOUTH CAROLINA, $262.66.

Charleston. Avery Inst..... 262 66

CALIFORNIA, $40.00.

Oakville. A. A. Bancroft..... 40 00

CANADA, $15.04.

Toronto. Mrs. J. Thom ($5 *of which for Cal. Chinese M.*)..... 15 04

Total..... 8,983.64
Total from Oct. 1st to Nov. 30th..... $15,835.30

H. W. HUBBARD,
Ass't Treas.

RECEIVED FOR DEBT.

Amherst, N. H. L. and L. K. Melendy.....1000 00
East Woodstock, Conn. Rev. E. H. Pratt... 1 00
New Britain, Conn. Mrs. Norman Hart.... 25 00
Wilton, Conn. Rev. S. J. M. Merwin..... 50 00
Wilton, Conn. Miranda B. Merwin..... 25 00
Andover, Mass. Free Cong. Ch. and Soc.... 13 00
Florence, Mass. "A. L. W."..... 500 00
Foxborough, Mass. A. L. Payson..... $ 1 00
Malden, Mass. Cong. Ch. and Soc..... 159 55
Lakeville, Mass. Cong. Ch. and Soc., to const. MRS. CAROLINE L. WARD, L. M..... 34 11
Pittsfield, Mass. Second Cong. Sab. Sch... 5 00
Scotland, Mass. "A Friend."..... 2 00
West Barnstable, Mass. Rev. B. Paine..... 5 00
Albany, N. Y. Mrs. M. M. Learned..... 25 00
Clifton Springs, N. Y. Mrs. Andrew Pierce 25 00
Fairport, N. Y. Mrs. J. E. Howard..... 25 00
Fairport, N. Y. Mrs. Garry Brooks..... 25 00
New York, N. Y. ——..... 25 00
Penn Yan, N. Y. Mrs. D. B. Prosser..... 25 00
Rochester, N. Y. Gen. A. W. Riley..... 25 00
Sacketts Harbor, N. Y. Mrs. Anar H. Barnes 30 00
Centre Road, Penn. J. A. Scovel..... 5 00
Belpre, Ohio. Cong. Ch..... 5 00
Fort Recovery, Ohio. M. W. Diggs..... 5 00
Paddys Run, Ohio. Sarah Wilkin..... 5 00
Painsville, Ohio. Mrs. C. C. Beardslee..... 4 00
Oberlin, Ohio. Pres. J. H. Fairchild..... 10 00
Michigan City, Ind. Correction. J. C. Haddock, $5. (Nov. number) should read Mrs. Clara W. Peck, $5.
Buda, Ill. J. B. Stuart..... 10 00
Chicago, Ill. Prof. G. N. Boardman..... 5 00
Geneseo, Ill. P. H. Taylor..... 5 00
Providence, Ill. Correction. Mrs. H. B. Gulliver, $6. (Nov. number) should read "A few Friends," $6.
Wethersfield, Ill. Mr. and Mrs. A. B. Kellogg 5 00
Alamo, Mich. Julius Hackley..... 20 00
Broadhead, Wis. Mrs. W. W. Matter..... 3 50
Milwaukee, Wis. Mrs. James Baker..... 5 00
Patch Grove, Wis. M. A. Garsich..... 1 00
Whitewater, Wis. Mrs. R. Coburn..... 1 00
Natal, South Africa. Mrs. Abbie T. Wilder. 10 00

Total..... 2,125.16
Previously acknowledged in Oct. receipts... 4,659.04

Total..... 6,784.20

FOR TILLOTSON NORMAL AND COLLEGIATE INSTITUTE, AUSTIN, TEXAS.

Wells, Me. Mrs. B. A. Maxwell..... 15 00
East Hartford, Conn. H. L. Goodwin..... 50 00
Hartford, Conn. Mrs. John Olmstead..... 50 00
Hebron, Conn. B. A. Bissell..... 5 00
Hebron, Conn. Dea. Jasper Porter..... 5 00
Sing Sing, N. Y. Mrs. Harriet M. Cole, to const. CORNELIA M. COLE, L. M..... 30 00
Syracuse, N. Y. Mrs. Sarah T. Salisbury... 50 00
Oberlin, Ohio. Mrs. C. C. Wheat..... 5 00
Olivet, Mich. Wm. B. Palmer..... 200 00
——. Individuals..... 5 00

Total..... 415 00
Previously acknowledged in Oct. receipts.. 190 00

Total..... 605 00

FOR YELLOW FEVER FUND.

Thetford, Vt. Sarah J. Rugg..... 2 00
Portland, Conn. First Cong. Ch..... 41 92
Andover, Mass. Chapel Ch. and Soc. $64.55, and Sab. Sch. $15..... 79 55
Troy, N. Y. "Little Mary and Margaret Cushman and Mamma."..... 1 00
Orwell, N. Y. "A few Friends in Cong. Ch.," by Rev. F. N. Greeley..... 12 00
Orange, N. J. Trinity Cong. Ch. Sab. Sch.. 10 00
Tabor, Iowa. Cong. Ch..... 6 40

Previously acknowledged in Oct. receipts... 154 17

Total..... 307 04

ENDOWMENT FUND.

Norwood, Mass. ESTATE of Samuel Morrill, by Edward H. Morrill, Ex..... 500 00

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va. 1; N. C., 5; S. C., 2; Ga., 12; Ky., 7; Tenn., 4; Ala., 13; La., 12; Miss., 1; Kansas, 2; Texas, 5. *Africa*, 1. *Among the Indians*, 1. Total 66.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8. *Graded or Normal Schools:* at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Macon, Atlanta, Ga.; Montgomery, Mobile, Athens Selma, Ala.; Memphis, Tenn., 11. *Other Schools*, 18. Total 37.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 231; among the Chinese, 17; among the Indians, 17; in Africa, 14. Total, 279. STUDENTS—In Theology, 88; Law, 17; in College Course, 106; in other studies, 7,018. Total, 7,229. Scholars, taught by former pupils of our schools, estimated at 100,000. INDIANS under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK....H. W. Hubbard, Esq., 56 Reade Street.
BOSTON.....Rev. C. L. Woodworth, Room 21, Congregational House.
CHICAGO.....Rev. Jas. Powell, 112 West Washington Street.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in —— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that the Will should be made at least two months before the death of the testator.

PLEASE READ THIS AND THINK ABOUT IT.

The "American Missionary" is printed and circulated for the information of its constituency, and to keep alive their practical interest in the work of the Association.

It costs money to prepare and send to its readers so large an edition as we find necessary.

THE SUBSCRIPTION PRICE IS ONLY FIFTY CENTS A YEAR.

A large number of its readers come within the classes who are entitled to it free.

If others who desire to read it will send 50 cents to pay for their Magazine, beside their gifts for the missionary work, it will not only cease to be in any sense an expense to the treasury, but a source of revenue.

Is the request below, then, too great a favor to ask?

PLEASE COPY THIS FORM AND MAIL IT.

January 1st, 1879.

H. W. HUBBARD, Esq., Ass't Treasurer,
56 Reade Street, New York.

Enclosed, please find Fifty Cents, subscription for THE AMERICAN MISSIONARY, *for the year 1879.*

Send the same to the following address:

Signed with your NAME,

Your TOWN,

Your COUNTY,

And STATE (in full).